

T H E

Little Review;

OR, AN

Inquisition of Scandal;

Consisting in *Answers of Questions and Doubts,*
Remarks, Observation and Reflection.

Friday, June 22. 1705.

THE Society are of Opinion that Answers grow difficult, chiefly by the ill placing or wording a Question; and when a Querist asks an uncertain Question, he cannot but expect an Answer equivalent to it.

The following Letter is put down as an Instance of this, and but that the Society are resolv'd to take it every way, they could not hope to give an Answer to satisfaction.

Gentlemen,
 Beg your Thoughts in the following Case: I am a young Man, just launching into the World, and would willingly make choice of such a Person for a Wife, with whom I might Rationally expect to pass away my time here with most Ease and Satisfaction. Two Persons are offer'd me, equally in Birth, Fortune, Beauty and Age; the one very Religious, but of no Rares for managing Domestick Concerns; the other (as what we call) good Natur'd, but every way fitt'd for Oeconomical Affairs. Now, Gentlemen; I desire to know which of the two is most likely to make the best Wife; and you will very much oblige

Yours Servante,
 C. D.

Here's a Gentleman running Post for a Wife, and he has two considerable offers, according to his Description; one is a Pious Fool, the other a Housewifly Fool, and he wants to know which of these two Fools he should take.

From these Circumstances the Society thought fit to draw some useful Observations.

1. 'Tis hard that a Man can no sooner look out for a Wife, but the Number of the Sex are now so large, that all Men boast of the variety of their Offers.

2. The Number of these Offers seldom lessen the difficulty of choosing, but make young Men Nicer than Wife.

From the present Circumstances of this Gentleman, they observe,

1. Every good Woman is not qualified to make a good Wife, and every good Wife is not a good Woman; the Pious, Religious Woman is good for nothing in her Family; and the good Housewife takes care of every thing but her Soul.

As to this Gentleman's Term (Good Natur'd) as in its literal Sense, it is Nonsense and Contradiction; Nature being in its Constitution Corrupt,

Corrupt, we are bound to flee to its receiv'd vulgar Sence, and take it as it is generally understood ; and here comes in another difficulty, whether we should understand it to mean Fool or W——re ; the Society have chosen according to the Rules of Charity, and therefore taken the first.

And then they come to his Question, which they think wrong Stated, for they suppose he means which of the two Ladies they would Advise him to Marry ; whereas he puts it, which of the two will make him the best Wife —

However, to take it in his Sence and their own two, as is Noted before, they reply,

1. To his Question, which of the two will make the best Wife ; they say, The first will make the best Woman, the last the best Wife ; the first will do her self most Service, the latter him ; and the Case seems to be exactly Mary and Martha, as to Choice, Mary has the better part, but Martha was the better Housewife.

But if the Gentleman would take the Question the other way, viz. which the Society would advise him to, they answer directly, neither one nor t'other.

Not the first, because she is not fit to Govern or Guide his Family, and consequently may be a good Christian, may be a Rarity in the Clo-sier, but good for nothing in the Kitchin ; and the Woman may go to Heaven, but the Man will be a Beggar.

Now the second, because she is good for nothing else but the Kitchin, and a good House-Servant answers all her ends, as well as a Wife, since he that expects no more of a Wife than to manage her House, must expect to have his Children better Fed than Taught.

In short, a Wife ought to be capable of every part of her Office, or the Defects will spoil the Attainments ; Children require Instruction as well as Provision ; Examples of Piety and Prudence in the Parents, are as useful adjuncts to a Mother, as their Nursing and Necessaries.

A Mother ought to be a good Christian, and a good Housewife ; and tho' 'tis plain which is best for her self, 'tis hard to judge which a Husband can best spare in a Wife, for in Defect of either, his Children are ill Educated, and consequently undone.

The Querist is desired to excuse the Society giving such a Serious Answer to a very light Question ; but as their end is Improvement, it must be expected they will always endeavour,

when the Letter is the Fable, to make their Answer the Moral ; and if it does no good to the Enquirer, it may to some body else.

AS the following Letter desires a solid Answer, we shall endeavour to oblige the Enquirer ; and indeed the Society think they need not have been bespoke to give a Serious Answer to a Serious Question, when 'tis apparently their design to do so, to the lightest things before them.

Gentlemen,

I have serv'd an Apprenticeship, but am Zealously inclin'd to prosecute my Studies (having already acquired a tolerable Knowledge of the Tongues) in Order to gain those Faculties, which are Essentially requisite, to a right discharge of the Ministerial Function ; and when take upon me the Administration of the Sacred Office.

I crave, Sirs, your Sentiments, whether this my Inclination, founded, I hope, on a Zeal for God's Glory, and sollicitous desire, instrumentally to benefit Souls may be innocently Cherish'd by me.

A Solid Answer hereunto will be very satisfactory to the Publick, and highly oblige

Your humble Servant,

T. D.

As the Office of a Minister, is by some Persons esteem'd more Sacred than others, the Preparations necessary for it are in the same Opinions also of different kinds.

Some are of Opinion, that Ministers ought to be set apart from all other Employment ; others admit them to follow any Mechanick Calling ; some make their Qualifications consist in Tongues, Study, and Human Learning, others in Sacred Illuminations, Inspirations, &c.

We are not to enter here into the Enquiry which of these are in the right, or how far the Extreams of either side are wrong ; these may put the Value purely upon Human Acquirements, and slighting that more Spiritual Part, Err, in that which makes the Person both Acceptable to God, and Edifying to Man ; and this lays a Foundation for that unhappy Truth, that some are better Ministers than they are Christians.

Others run upon the Dictates of Spirit, Heavely Gifts, &c. to Enthusiasms, Revelations, and Lord knows what Extreams, slighting the outward means of Brudition and Instruction ; these

these get to be Christians before they learn to be Men; assume the Instructions of others when they despise being Taught themselves, and trample on their own Doctrine, while affirming we are all to be Taught of God; and that Human Instruction is useless in the manner they plainly tell us, we have no more need to be Taught by them, than they had by their School-Masters, and so Spiritual Instruction and Temporal, are dismis'd together.

As to the Case in hand, first, Sir, it seems you have serv'd an Apprenticeship, we suppose to some Trade, and now you design to be a Minister.

We are not to Examine of what sort, and we are best pleased that you have not distinguished it in your Letter, since in the present Case there is no difference at all.

As to your Apprenticeship; you are to look upon it as so much Time entirely lost, abating any Improvement your Propensity to Study may have made for you.

If your Motion to the Office of a Minister be from a Pure Principle of Zeal to God's Glory, as you say it is, you certainly begin at the Right end, and without doubt the Inclinations may be Cherish'd, because those Designs being some of the Principal ends, for which we were all brought into the World; and especially being the best Use can be made of either Natural or Acqui'd Parts; the Means are Sanctified by the end, and it cannot be Evil to do, or design what is in its own Nature, and all its tendency good.

Nor will any Church in the World object your having been otherwise entred in the World, Consecration from the Youth being no more requisite to the Ministerial Funktion, than Consecration from the Womb. The Roman Church admits any Man, of what Profession soever, Celibacy always provided, to lay aside his Employment and take the Habit, and after such, and such a Course of Study, never refuse him their Ordination. The Church of England is full of Instances of the same; the difference lies among those that would admit of Lay-Preachers as such, and allow Men to serve the Altar, and serve Tables both together, according to *Hudibras of the Cobler of New-England*,

Of this the Present Case is no part; if therefore you have an Inclination from a Serious and Sincere design for God's Glory and the good of Souls, to set your self apart for the Office of a

Minister, and to Qualify your self apart for the performing it suitably, by needful Learning. We declare no Reasons appear to discourage you in the Attempt, the design is good, the Employment most honourable, and no Christian Church in the World will refuse it.

This Paper ought to give a due liberty to all sorts of People, and because those that are Angry, as well as those that are Pleas'd, shall have Justice, An Exceeding Angry, civil Gentleman, who has sent several Letters by the Post, to the Society, shall see that they are Content to be ill used, and the World shall judge of the Fact; his own obliging Letter directed to Mr. Matheron's being able to speak for it. Another is as follows.

June 14. 1705.

Stupid John,

Are you a stupid Dog to receive all these scandalous Rascals that breed Factions, and encourage Parties among the People! And trouble the World with a damn'd pack of Nonsense, about Murder, and I don't know what my self, and pretend to do all this for the good of the Publick, Peace of the Nation, Unity of the People, Concord of Christianity, and the Lord knows what. Don't you think People will trouble you with as much Nonsense as you do them; by G—d I will, and make you pay for't too, as I do for yours, for I'll send you a Hundred such Letters as these, sometimes you'll receive, nothing but a Supercription, and sometimes what you would not willingly bear — I can write Nonsense as well as you to the Life. Therefore let the Stupid, Idle Society resolve me this Question among others, When they design to have done Writing — And that will be a great deal more acceptable to Publick Ears, than to chat about a Fellow's Marriage, and consult his Abilities, and my A—se is in a Bandbox — and be so very smart upon my Stupid A—s, John Tutchin, that damn'd Fellow Scribler of yours — Sir, you needn't send any Letters to me, for you know you can't find me; but if you have any thing to say for your self, put 't in the Review, or direct for me at Mount Parnassus, or to be left at the Heliconian Waters aut super Pindo — or where you please; I am yours, and always will be.

P. S. Your

P. S. Your Little Review is as full as smegg,
but full of Nonsense, nothing else, don't mistake
me Man.

This Excellent Epistle being read, the Society, upon Mature Consideration, resolv'd to do the Author Justice, and so Voted that it required no Answer at all.

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